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ABSTRACT

This exploratory paper is in the form of questions posed by ERIC, and answers from three educators at Arizona State University and one from the Southwestern Cooperative Educational Laboratory. The topics discussed include current conditions in Indian education and some of the improvements which have taken place during the past decade; the need to translate traditional Indian values into present day terms; the desirable objectives in Indian education; the special needs in the education of teachers for Indian schools and the social, psychological, and historical attitudes which they require; the need for instructional materials which will be meaningful to the students; the organization, research, and financing involved in building an effective educational program; and some thoughts on future developments. An 80-item annotated bibliography is divided into the following sections: 1) Research and Development, 2) Teacher Aide Programs, 3) Orientation Programs, 4) Workshops and Institutes, 5) Bibliographies, and 6) Index to Journals of American Indian Education. (MBM)

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Brief Title:

PREPARING SCHOOL PERSONNEL
FOR AMERICAN INDIANS

PREPARING SCHOOL PERSONNEL FOR AMERICAN INDIANS

SOME EXPLORATORY QUESTIONS AND RESPONSES WITH AN ANNOTATED BIBLIOGRAPHY

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Edited by

Joel L. Burdin and Margaret T. Reagan

Bibliography Developed by

Frances Mallory

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F O R E W O R D

Reactions to Indian education range from apathy to rage. Hopefully the apathetic are in a minority; the sympathetic are adequate to create public pressures for improvement; the doers are strong and determined to create educational opportunities for all American Indians. The time for such action is long overdue.

The paper is intended to stimulate interest in Indian education, particularly preservice and inservice preparation for school personnel. The paper appropriately is labelled "exploratory." We hope that it serves as a point of departure for securing in-depth ideas and information which can become intellectual tools for planning action.

The publication of bibliographies and monographs is only one of the Clearinghouse's activities. Its main function is to provide a centralized source for acquiring, abstracting, indexing, and disseminating information rapidly and inexpensively. It is part of a system which provides microfiche and hardcopy of many documents not otherwise available. The Clearinghouse also publishes two monthly newsletters--ERIC News and ERIC News Plus, a bibliographic guide to current documents selected for their importance to teacher education. These newsletters are provided on a complimentary basis.

We acknowledge the contributions and indispensable cooperation of the persons whose excerpted comments provide the substance of this publication. The lightly revised questions which I asked them are attributed to "ERIC." It was a challenging task to select from hours of taped interviews with several persons those relatively few excerpts which convey key reactions relative to what is and what should be.

Specifically, we acknowledge the contributions of George D. McGrath, College of Education, Arizona State University; George A. Gill, Indian Upward Bound Program, Arizona State University; Gene Sekaquaptewa, Indian Education Center, Arizona State University; and Willard P. Bass, Southwestern Cooperative Educational Laboratory.

While not involved in the actual interviews, Margaret Reagan, Clearinghouse publications coordinator, experienced the total interviews via sound and transcript and did the major share of the hard editorial tasks. Frances Mallory, former program assistant for the Clearinghouse, was responsible for developing the bibliography. Typing was done by Christine Pazak.

This publication is dedicated to American Indian children and youth who have the proud heritage of America's first pioneers. All Americans have a mandate to make their future bright. Educators particularly are the builders of the road which reaches to the far distant horizon.

Joel L. Burdin
Director

November 1970

ABOUT ERIC

The Educational Resources Information Center (ERIC) forms a nationwide information system established by the U.S. Office of Education, designed to serve and advance American education. Its basic objective is to provide ideas and information on significant current documents (e.g., research reports, articles, theoretical papers, program descriptions, published or unpublished conference papers, newsletters, and curriculum guides or studies) and to publicize the availability of such documents. Central ERIC is the term given to the function of the U.S. Office of Education, which provides policy, coordination, training, funds, and general services to the 20 clearinghouses in the information system. Each clearinghouse focuses its activities on a separate subject-matter area; acquires, evaluates, abstracts, and indexes documents; processes many significant documents into the ERIC system; and publicizes available ideas and information to the education community through its own publications, those of Central ERIC, and other educational media.

Teacher Education and ERIC

The ERIC Clearinghouse on Teacher Education, established June 20, 1968, is sponsored by three professional groups--the American Association of Colleges for Teacher Education (fiscal agent); the Association of Teacher Educators, a national affiliate of the National Education Association, and National Commission on Teacher Education and Professional Standards of NEA. It is located at One Dupont Circle, Washington, D.C. 20036.

Scope of Clearinghouse Activities

Users of this guide are encouraged to send to the ERIC Clearinghouse on Teacher Education documents related to its scope, a statement of which follows:

> *The Clearinghouse is responsible for research reports, curriculum descriptions, theoretical papers, addresses, and other materials relative to the preparation of school personnel (nursery, elementary, secondary, and supporting school personnel); the preparation and development of teacher educators; and the profession of teaching. The scope includes the preparation and continuing development of all instructional personnel, their functions and roles. While the major interest of the Clearinghouse is professional preparation and practice in America, it also is interested in international aspects of the field.*

The scope also guides the Clearinghouse's Advisory and Policy Council and staff in decision-making relative to the commissioning of monographs, bibliographies, and directories. The scope is a flexible guide in the idea and information needs of those concerned with pre- and inservice preparation of school personnel and the profession of teaching.

PREPARING SCHOOL PERSONNEL FOR AMERICAN INDIANS

SOME EXPLORATORY QUESTIONS AND RESPONSES

ERIC: What are the current conditions under which Indian education is being carried on? Are they good, bad, improving, regressing?

BASS: I feel that some improvement is being made. There is an increasing interest in Indian education on the part of the universities and on the part of the general public, particularly on the part of the Indian people in the Southwest. As far as actual improvement is concerned, I believe that there are innovative practices that are beginning to take place in the Bureau of Indian Affairs schools. There is a great deal more interest today in the orientation of teachers, in cultural sensitivity training for teachers, and also in getting at the real problems of Indian education.

McGRATH: I would say in the last six years that things have been looking up. More has been happening favorably. For example: we have, during the last six years, had a trend toward starting some Indian education that's under boards of education made up of Indians. In every instance I've observed there has been an improvement in the quality of education.

ERIC: When you say improvement, does this suggest that things have come a long way or that things have been so bad in the past that almost anything looks like an improvement?

GILL: Speaking historically, maybe 10 or 15 years ago schools weren't meeting the needs of the Indian students -- permitting them to speak their own language outside the classroom and so forth. This has changed a great deal now. I have visted the Bureau of Indian Affairs schools throughout the nation, and I see a great improvement. I was in the Bureau myself for a time, and as

a teacher I see a great improvement.

BASS: Yes, I think things have been quite bad in the past and that these improvements are only a beginning. There is a long way to go in bringing education for Indians both in public schools and in BIA schools up to a point where they are beginning to reach adequacy.

I think it has been pointed out quite often that Indian students have not achieved either by the standard of being able to do well, as far as the usual standards of norms for students over the whole country are concerned (thus enabling them to adjust to life off the reservations) or to do well in college or vocational schools. In other words, they failed to bring youngsters up to achievement standards that would be acceptable throughout life. Also they failed to fit them well for reservation life.

There are certain ways of judging Indian education by the kinds of satisfactory adjustments that Indian people make after they receive an education. We have many indices of maladjustment of young Indian people and among the older Indian people who have gone through the schools. There are many of them on welfare and many of them who are poor. There are many who are unemployed. There are so many of them who have the alcohol problem. In certain communities there is a very high rate of suicides among the Indians. Judging by many of these kinds of standards we would have to say that education has not been highly successful.

ERIC: *To what do you attribute the progress and improvement?*

McGRATH: I think there has been a lot of new thinking in the BIA with an interest in transferring resources and authority to other groups, perhaps a local group or some agency that would take over. I think they have been

sincerely interested in getting a lot of new ideas in their program. But mostly I attribute the progress that's been made to the fact that we've had the stimulation of federal money to accomplish some things that otherwise couldn't have happened. And I know for sure that there has been a considerable amount of federal money expended in improvement of education and in my judgment it has been wisely spent.

ERIC: *Are there some built-in problems when you try to establish a curriculum that makes sense in terms of traditional Indian values and makes sense in terms of the majority society? What should be done?*

BASS: Yes, I think there are some problems here. There would be many of them that we could mention, but I'll illustrate just one. The former head of Holy Rosary Mission in Pine Ridge, South Dakota, has dealt with this problem considerably and has attempted to revise a course in which he treats some of the strong points in the values of the Sioux culture that really ought to be retained, how this adjustment can be made, and how these rival values can be translated into modern day practices. Take for example the matter of courage, which of course was highly regarded. The young man in the Sioux society had to go out and prove his bravery in various ways which are not practical any more. So how does a young Sioux man today show his bravery and his courage? The course goes on to point out to these young people how this has to be translated into acts of bravery approved today. Perhaps in staying on the job from eight to five and supporting his family. I think it's a very valuable thing if young Indian people today are brought face to face with a traditional value and that these traditional values are not made light -- that they are not ridiculed; that the young people be shown how these values operated effectively in the old culture, but that there are other ways in

which they must be dealt with today.

SEKAQUAPTEWA: There needs to be relevance in the subject matter that's presented to Indians. This covers all areas of subjects -- math, physics, language, and so forth. The Indians know they are adaptable to these things, but adaptations have never been attempted. To site an example, for instance, in the physics problem of determining the speed and revolution of a wheel. I know in my own reservation they have a little toy top that they play with. It is started off with a string and you hit it and it keeps on going like a top. I don't see any reason why that can't be used to put across the various principles in physics.

ERIC: In your estimation, what should be the objectives for Indian education?

McGRATH: I think that the objective should recognize where each pupil is taken from, where he is, with the prime emphasis focused on capitalizing on his character and making him a proud citizen -- proud of his background and knowledgeable about it. Relate him to his background to help him use all of his personal potential to the mixiмum extent. Just take him as far as we can get him to go.

BASS: I don't know that anyone has satisfactorily solved the problem, and I suppose really no one ever will until the Indian people themselves in various communities state what their goals are and when they are satisfied with Indian education.

ERIC: What are the biggest barriers in attaining the objective of self-determination, granted that this is the desirable objective?

BASS: I think the biggest obstacle at this point has been the lack of involvement of Indian people. Traditionally (by which I mean for many years since education, formal education, has been offered to Indian people in this country) decisions have been made for them. In fact the Indian people have usually taken the attitude of "Here is my child, educate him." The Indian people have not been brought into the control of schools; however, this is just beginning to take place in greater measure. For example, the BIA (at least this is true on the Navajo reservation) now have school boards which are probably largely advisory in capacity as of now, but are moving more toward certain areas of control of the schools. This is something that is quite new. So now there is a problem of getting the Indian people to want to be involved and take some control as well as devising the machinery for doing it. Some school boards in public schools now have Indian school board management, but there are still many Indian pupils in school (perhaps even the majority of Indians) who still do not have adequate representation of Indian parents on their school boards. So I think it's both a matter of getting the Indian people themselves to want to be involved, be willing to be involved, take responsibility and real interest in the schools, and run for school boards; and it's also a matter of providing machinery for them to do so. It will take some time, I suppose, to get some of the school administrators who have been in the game for many years to be willing to give the Indian people some voice in school matters. To attempt really to get parents to visit the schools and get parents and PTA associations and communities to be willing to attempt to make Indian people to feel as if they want representation from school boards, it will take some work and all hands.

ERIC: Now turning to the teachers and other school personnel involved with

Indian students, what is the status of their preparation versus some sort of ideal level that you might establish for them?

BASS: Well, there has been a big problem in both recruitment and training of teachers for Indian pupils. I don't know that I have ever set up in my mind what I would consider as the ideal training program for a teacher of Indian students. I think you would have to start with the selection of those who are of the right temperament and who have a real desire to work with Indian students. That is an important factor to begin with. Then, as far as the training itself is concerned, every teacher who is going to eventually teach Indian students ought to have practice teaching with Indian students. I think also that there ought to be included in their studies, which has often been the case, studies courses in cross-cultural teaching so that these teachers know much more about Indian students when they begin to teach than many of them now do.

GILL: I think this is where our master's program in Indian education and our undergraduate program come in. One of the first courses that we recommend to teachers is called "Indian Education." It's really an overview of Indian affairs from early Colonial days right up to the present time. We teach an overview of what has happened to the American Indian, an overview of the Indian tribes. Then we go into some of the problems. This constitutes another separate class which we teach. What I am trying to express and make emphatic here is that we teach this course so that the person who is in this class will have an understanding of why an Indian student reacts the way he or she does. The cultural background, the value system, all these things are important.

SEKAQUAPTEWA: I would also emphasize the development of proper attitude of the

teacher. Not everybody has the flexibility to develop the kind of attitude that will enable them to be trained as a teacher for Indians.

GILL: I am going right along with that. I have been here for a number of years. It is very interesting because somewhere also in your curriculum you are teaching you've got to say: If you are going to teach in Bureau of Indian Affairs schools or teach in any of the Indian schools, it is very possible that you will be up on the Navajo reservation at Low Mountain, which is right in the heart of the reservation, maybe 50 miles from the nearest town. Consequently you are going to have to live there and become a part of this Indian community. There are no bars, no cocktail lounges, no theaters (although they have movies in Indian schools); and you will get to town maybe once every two months to get your supplies and your groceries. When you say this to some people, they will say, "I don't want any part of that." But this is an eventuality that you may have. When you start talking about isolation to some people in terms of teaching and remoteness, you create a great problem for some.

McGRATH: In what I've observed most closely, teachers are well prepared generally to cope with the situation and oriented to unique problems of reservation life and reservation schools or typically Indian schools. They have a real dedication and a real supreme idealism. I think they look on it more or less as a calling, but what they haven't had is some capping courses and final courses that sort of put the icing on the cake in terms of specific methodology for dealing with the situation. Their methods have been primarily aimed toward a typical middle class society and urban regions or semi-urban; they haven't had that extra ingredient that would make for greater success simply because teacher training institutions haven't been prosperous enough to provide that kind of specificity near the culmination of their training.

GILL: I don't think there is any question in my mind, generally speaking, that there are competent teachers, but whether or not they can teach Indian students is another thing. You see, you must know something about the culture of the child that you are teaching.

SEKAQUAPTEWA: Most non-Indians are philosophically oriented so they can't function with the subculture. You see all of our teacher education programs are based on the middle class society system and when you do this, you've already geared this person not to function any other way. He has to undo some of this to be able to function with other subcultures.

ERIC: *Do you see any necessity then, per se, for the Indian youngster to be taught by Indian teachers?*

BASS: Not per se. I think that Indian teachers, especially of the same tribal group, may understand the students better than a non-Indian, but I don't think anyone really knows. I have talked with many Indians who are teaching Indians. In one of the projects we were doing here recently, one of the procedures was for me to go out and talk with groups of Indian teachers who are teaching in Indian schools, and this was mentioned. This whole matter of Indians teaching Indians was brought up a number of different times and many of the Indian teachers themselves said there really isn't any evidence that indicates, at this point at least, that Indian teachers necessarily are better teachers for Indian students than are non-Indians. They think that many times they understand their problems better and relate to them a little better, but they are also quick to point out that there are many non-Indian teachers who also relate to Indian students very well, understand them, get along with them, establish rapport, and do a very good job of teaching. And on the other

hand, they will also tell you that there are Indian teachers who do not have much patience with their own Indian students and aren't necessarily good teachers of Indian students.

ERIC: *What are the characteristics needed to teach Indians that are different from those needed to teach some other kinds of students?*

BASS: It's difficult to say just what teachers have in their personalities, their make-up, their training, that makes them successful with Indians. I think one thing that is needed is patience. Indian students come from a background in which they are usually not pushed; they are not hurried. Their people are patient people, and they usually get along better with a teacher who has a quiet and patient way. On the other hand, sometimes because of other strong features or a strong personality, I've seen some teachers who have done very well with Indian students who are very impatient. By and large, patience and acceptance of people as individuals, in other words, a liking and appreciation of people with different kinds of characteristics and ideas and beliefs -- this is important.

McGRATH: A genuine love of fellow man and a look upon teaching as a worthy service are very necessary things. I would see them as liking youth and enjoying opportunities of working with youth and getting a thrill out of the success of others. The Indian student will make more progress in terms of the effort that you put in than any other people you can name. It seems to me that all the general qualities that make for teaching would show up here, but a little special dedication with special feeling is very important to make a real contribution.

ERIC: *Have you found particular kinds of persons more likely to have these characteristics?*

McGRATH: We found quite a bit of it among young women in teacher education who have been very actively working in church groups or in youth groups.

BASS: I have noticed that teachers who have come from rural areas, farm girls for instance, are many times more adaptable to the rural conditions under which so many of them have to teach, but that isn't necessarily true. I think a great deal depends upon a desire of these people to teach among Indian students. I have seen them come from the urban areas and come from at least the upper middle class or upper class and still do very well because they have a real desire to work with Indian people.

ERIC: Are there unique competencies that you see needed for those who want to work with Indians? For example, do they need to be bilingual, do they need any specific competencies that they wouldn't need if they were working in a typical, rural Arizona community?

GILL: I don't think they need to be bilingual; however, it may help very much.

SEKAKUAPTEWA: The effectiveness of the teacher can be enhanced if she can understand the language of the child, but you really don't have to be bilingual.

McGRATH: I don't think being bilingual would be particularly helpful, especially if they are going to work with Indians, for there are so many dialects in the different languages that it would be most unusual if you happened to land in a place where you know the language already.

GILL: ... even if a person does not know the language of the child but is bilingual (perhaps he speaks Spanish and English or German and English), it makes this person more aware of the hang-ups the child may have.

ERIC: I infer that there aren't many specific competencies that are needed especially for teachers of Indians.

BASS: No. I would say that one of the competencies that would be needed with the beginning youngster -- kindergarten, first grade, second grade -- would be the ability to teach and training in teaching English as a second language.

ERIC: What unique social, psychological, political, historical attitudes are needed by school personnel who are going to work with Indians?

McGRATH: It occurs to me that people who have an interest in this kind of service should have exploratory experineces in a general background of the nature of the Indian. Much of the rich cultural heritage that he may not have understood or known about should be part of his working philosophy, that is, to be knowledgeable enough to understand readily the uniqueness of the Indian. It can take some real probings, some real, genuine study to have this kind of congeniality. I think a person who wants this kind of service and is eager for it would do well to do some specializing on the Indian sociologically, that they might have a deep understanding.

ERIC: What about instructional materials for Indian students themselves? I assume that there are relatively few differences in the facilities or materials needed in Indian education programs from those needed in some other place. Do you agree? What should be different?

BASS: In most of our schools, I would say that that is true. I don't know that it should be true. I rather think it shouldn't be. I think that too often we use standard textbooks which are very suitable for middle class suburban youngsters, but not at all suitable for Indians. I think that the biggest objections to the materials have been twofold. First of all they don't take the youngster where he is in experiences that he has had. They don't build on those experiences. For example, take the Navajo youngster out on the reservation. Perhaps his readers ought to start with those experiences that are common to him--the horses, sheep, wagon, the pickup, and trading post--

the various aspects of life that are common to him -- start with those. But I don't think any one says that they ought to stop there. I think rather they say that they ought to start there and then gradually combine them with a certain amount of enriching experiences, field experiences, and build on them. No one thinks that they ought to be confined to the local situation. Then the other objection to today's materials is that they really do not present the Indian in the history book in the proper light. They often refer to the Indian in a rather derogatory way, do not present both sides of some of the historical events as they probably ought to be presented. There is a group in California that has done quite a bit of work in attempting to revise some of the textbooks and present them in a more favorable light.

McGRATH: We have found one thing that was very interesting during the last three years. The installation at Flagstaff has been engaged in developing reading materials for the Navajo children. They've come up with very excellent reading materials that are primarily legendary stories that they picked up from the people which have been handed down from generation to generation.

ERIC: Are there any particular problems in testing Indian students, to aid in instructional and counseling activities?

GILL: To illustrate, let me tell about one of the best students I've had in my program. She was a Navajo girl. Her I.Q. was 71. She is now in college and was an A or B student throughout high school. Now, what I am saying is that I look at the I.Q., of course, but I add on 10 or 20 points because these standardized tests are not culture free, as you well know. Generally speaking, any student will rank lower in terms of the score. This is the language factor. Tests given to them don't relate to their background, so the illustrations given in many school primers aren't relevant. They talk about when you are crossing

the street, and when you see the green light do you walk or do you stop. The Indian child has maybe never seen a paved street, never, never, seen a light. How in the world would he know whether he is supposed to cross or stop? To him it's just something that the color is pretty. The white child has learned this. When the light is red, you don't cross the street, you wait until it is green.

BASS: I think counseling in Indian schools is what makes a big difference. Many of the Indian students are not receiving the effective counseling that they need. Many of them come from backgrounds where the parents are not very well educated and do not have broad experiences away from their reservation, away from the rural areas; thus, they are not in a position to give their children a great deal of information about vocations or education. I think that is one of the weak points in the education of young Indian people of today -- lack of counseling.

ERIC: *What needs to be done to improve the preparation programs for the teacher?*

BASS: Organizationally I think that in our colleges of education we need to provide more offerings. I am not sure that I would advise that we have strictly an Indian education training program for teachers. I think, rather, it would be wise for those teachers who are expecting to teach Indian students to have certain electives that they can take, so that it will be possible for them to take a program which would be suitable for a teacher who expects to go into teaching Indian students. Now of what it should consist is, I think, another question and will take a good deal of discussion.

GILL: We change courses here at the University from year to year. We try to add traditional courses, deleting courses we feel are overlapping into another

area. We try to keep current with the times. We try to keep abreast with what is going on. We may come up with a contemporary Indian affairs course, what's going on now, not historically or traditionally, but what's going on now.

SEKAQUAPTEWA: It is necessary to change but not actually change courses, rather keep the whole situation updated. The changes in the Indian communities are so drastic; they change so fast that you can't write a textbook on it. By the time it is completed, it is outdated. There are certain stabilities, but those conditions will change.

ERIC: Now organizationally, do you feel that you need a center like this one here at Arizona State or are there various ways of bringing about specialized types of experiences?

McGRATH: I think it could be best done in regional centers that concentrate on this kind of approach, sort of gear up for it. Not all schools could justify doing it, I am sure. But where we've made a start, where there is an existing center that's dedicated in this direction, I think we have a better prospect by putting our energies in that specific locale. There shouldn't be just one center, but there should be several regional centers to serve all teacher education institutions.

ERIC: You mean some sort of centralization so you could get together the people who know the field?

McGRATH: Yes, you need to have those people interested in this kind of program following this field pretty vigorously to develop new things and to improve.

ERIC: What are the areas of needed research and experimentation to bring us to the point where we know what we need to know to have good programs for teachers in education?

GILL: I think what we have to do basically is to go to the tribes and find out what are their needs in terms of teacher preparation, in terms of education for their children. That's number one. There is going to be a correlated type situation as I see it. Then go to the schools and see where their hang-ups are in teaching Indian students. How could the program on teaching Indian students be more effective? Does it mean better teachers, does it mean more money, does it mean higher salaries, does it mean better classrooms and better facilities? Of course the Bureau of Indian Affairs is open for suggestions. Whether they carry out these things or not always depends on financing. You must realize this. This is where you have hang-ups in your public schools, particularly now days, where they are always fighting for higher salaries. Who pays for it? We, as taxpayers, do.

ERIC: In your opinion is there any particular need for using Indians in the research?

McGRATH: Bring in Indians wherever they can; bring anybody else that's knowledgeable. Moving down the road of developing research would be helpful on that particular problem. I could see offhand -- I think we did take action on this line about five years ago -- I could see where there might be about 30 to 35 major problems that really need a hard press investigation or research based approach. I could see where we might contract about 35 of these maybe more, with the institutions to do a good job and really hold them responsible for coming up with something that is suitable and practical. This would get us further down the road more rapidly than any other way that I can think of.

ERIC: Have you ever talked this through to the point where you have an estimate on how much it would cost to do the job?

McGRATH: No, I haven't. I know that we did a research project several years ago that I think was quite significant, and we had $130,000 to do one kind of job. I do have the feeling that a research project in the realm of about $240,000 can accomplish it very well indeed. The reason I say that is we have been engaged in one this year and we were engaged in one two years ago (which doubled in the amount); there is a sum of $120,000 in each of these two projects. I have the feeling that we have just about doubled the resources in these two projects. We really could have wrapped it up in a beautiful blanket. We had the resources to get the job done right. Obviously it varies with the nature of the problem and how diligently you want it probed, but I'd say get into it enough to get the job done well and then get us something that would be helpful and useful. Actually we might take a lead from the Northern Arizona Supplementary Education Center operation in Flagstaff and look at their budget.

ERIC: Using the available measuring instruments which have been developed primarily for non-Indians society, how valid are the findings that are reported in current research?

McGRATH: I think there is much left to be desired here. I don't believe they are very valuable.

ERIC: Are you kind of doubtful about some of the research that has been done about Indians by non-Indians?

SEKAQUAPTEWA: Very much so, especially since there's a lot in interpretation of ideas, and the sad thing about it is thie bocomes a destructive element. The inaccurate research publicly disseminated and opinions formed on it would all have be undone and redone.

ERIC: If you were looking into some kind of crystal ball, what would you say would be the future of American Indians?

BASS: I see the present process of assimilation going on, of course, in the future. By that I mean that I think that many of the Indian people will leave the reservations as they have been doing. They will be intermarrying with Indians of other tribes or with non-Indians. They will be going in the direction of the mainstream as it were--life in America and living in urban areas. But I also see reservations for many years to come because I believe that the Indian people, many of them, are going to want to hold their land. I don't believe that they are going to want to give that up and be terminated. So that, I think, you are to find Indian tribes living in what we might call segregated situation on their own land for many years to come, and I think the characteristics of these communities will gradually change. I think that we'll see the standard of living rising, better homes, more of the modern improvements in communities; we'll see more running water and electricity, better roads, but I think that many of the Indian people want to retain very much of their traditional ways. They have a right to do that and I think they will be able to do this and still have a better life than they did in the past. Then in addition, I suppose we'll see for many years what we are seeing today and that is Indian people living in a sort of ghetto situation in many of our cities. For example, we may have anywhere from 30,000 to 50,000 Indians living in Los Angeles, many of them living in a ghetto situation; and I am sure we'll have that for many years as Indians leave the reservation. At least in the transition stage, shall we say, they'll live in the cities in ethnic groups, many of them living in poor circumstances and poor areas of the city and lower social economic situations. So I see this going on for a long time. The Indian population, of course, is actually increasing, increasing more rapidly by far than the rest of the population, and that will continue. So I see the present trends continuing and hopefully

a better life for most Indian people through better education, and by improvement of living conditions on reservations through economic development, better housing, and greater self-determination.

McGRATH: I think they are going to stay on the reservations. The reservation will be "modernized." There will be light industry there, there will be community colleges on the reservation. They will have some semblance of urban development around the community colleges. They will become more self-sufficient. They will develop their own industries within the reservation as an attractive holding power for their youth. I see them going to urban centers. I think there will be some integration; many non-Indians will go to the reservation to live.

ERIC: Do you find the desire to continue the reservations among the young as well as among the old?

BASS: Among a certain portion of them, yes. The Indian people on the whole have quite strong ties with the reservations. And even when they go off for jobs in the city, most of them try to keep pretty close ties with the home reservations and visit them periodically. Many of them go back to the reservations for ceremonial occasions,so that there are very strong ties with their kinfolk and with the reservation people and the many kinds of traditional ceremonies that are carried on.

GILL: Basically there are three subcultures of the Indian. Number one is the traditional: Only the old Indian way is the proper way. We have many of those on reservations now. In many of the tribes this has disappeared; but I know with the Hopi and with the Navajo, many of them are traditional. They do not believe in getting lights and digging wells, etc. This is the old tradition.

Then you have the moderate. They believe in plucking those things out of the white man's culture and the Indian culture and consider it exceedingly good to try and put the two together, making a world that they can live in and still refer to the Indian reservation, their home, their ties, and still be able to move forward with the white man.

Then there is the third one--the progressive. Most of the progressive really believe, "To hell with the old Indian way. That was what was hindering us. Let's forget about our old Indian culture and our ties, let's think about education in the white man's way. This is the way we'll make progress." I've known people who fall within these three distinct areas.

McGRATH: There is a tendency to sort of urge the young adult to move out into other circles to make room in the limited facilities for the younger ones coming up. This causes a great deal of disheartening effect because they are being shoved out of the nest a little bit brusquely, often returning with very serious misgivings. I would say that as industry and opportunity develop in the reservation, this will disappear.

ERIC: Are reservations important in the identity of many Indians?

SEKAQUAPTEWA: Certainly, not only in terms of education and learning, but greatly in terms of heritage. Well, you say, your grandfather lived on the reservation all his life. You went away to college for five years or to an Indian school and then you came back. He dies and is buried there and this is very difficult. I have been away from the reservation since 1957, but I go back there. I was just back not too long ago.

ERIC: Do you always go back for ceremonies?

SEKAQUAPTEWA: If I possibly can. I cannot always go. There were a couple of years that I tried to go back, but could not.

ERIC: You are bicultural?

SEKAQUAPTEWA: Yes. I am saying, culturally speaking, traditionally speaking, that I am Indian.

ERIC: And do think you will always be bicultural?

SEKAQUAPTEWA: I think so.

ERIC: How do you feel about Indians "passing" into white society?

SEKAQUAPTEWA: Well, you are fortunate if you are able to live in both cultures, get along very well and still retain your identity to yourself, and your family, and your race. I think it would be very frustrating to try to "pass" into white culture. I doubt that this is psychologically possible. I accept a lot of things that can make a tribe or an Indian person to become more progressive in terms of making his way in the world. I think this is our goal. Many Indians are content to live on the reservation and continue to live according to their own rate of progress. As long as they have food, their horses or their sheep, their graves, their ceremonials, etc., they will be satisfied.

ERIC: For a very long time many in the majority society thought that the Indians primarily had negative characteristics. I think that I hear people now talking about the positive aspects of Indian culture. What are some of those positive aspects, as far as you're concerned, which should be retained and strengthened?

McGRATH: Tremendous forebearance and patience in times of adversity. Acute understanding of what's going on without reacting vigorously. Holding back reaction until it is appropriate to react. Mostly, its a matter of patience and the attitude of staying and doing the best you can in times of adversity that ought to be preserved.

BASS: I think they have many, many things in their traditional culture that makes for strength. One of these is their concern for others. Of course that is not equally true of all the Indian tribal groups. There are differences in their cultures; but on the whole, there is this sharing and this matter of the close kinship ties and loyalty to the tribal group that's strong. I think also their concern for the land for preservation of the resources on their land is a very strong characteristic. The idea that to be a good person is to take care of the land that was given to us and not just to profiteer and make money at the expense of our natural resources, at the expense of other people, is beginning to be the value of the younger generation in many cases. This has always been the value of the Indians.

ERIC: What about the Indian's political stance these days?

GILL: You work with the reservations and you find that voting used to be almost nonexistent outside of the tribal council, but it's becoming very popular now to vote on reservations. In certain areas your vote as an Indian could very well make a very great decision as to how politics go. The tribal councils are aware of this political action movement; they are finding out which communities are going either all Republican or all Democrat. They are moving into the main stream of these things, and I attribute a great deal of this to the tribal councils themselves. They are really trying to make the people aware, not only of the local problem, but of the national, state, and county. If you call it "Indian power," it can have the connotation of the Indian seizure of Alcatraz. That is not what I mean. I am talking about developing an awareness of who you are, an awareness of how you can accomplish great things in life by working together with the blacks, with the whites,

with the orientals, with everybody. I am talking about Indian education to make you self-sufficient.

ERIC: *You are optimistic about the future in the Indian community?*

GILL: Oh, I am very much so. If you asked me the question 20 years ago, or 15 years ago, I would have said, "Well, the Indians have got to get on. They've got to be made more aware of the compensations for an Indian education." But I've worked in all the tribes here in Arizona, and I see this move being made. Now, it's being made more emphatically by the tribes like the Navajos that have a little bit of money. They are very traditional, but they've got money for education. There is no alloted money given to each tribal member, but they have a $10 million fund drawing 5 percent interest. They get a half million dollars a year or more just for scholarships. This is not hindsight, but foresight. Many of the other tribes, like the White Mountain Apache, are very progressive in these terms, so they put aside money for the education of their children. A very small tribe, a very poor tribe, doesn't have monies for such things. The Papagos, a big tribe, doesn't have monies for this, but they are aware; they have education committees; they are aware of education now. Once you sell education, then the moves will be made.

PREPARING SCHOOL PERSONNEL FOR AMERICAN INDIANS:

An Annotated Bibliography

1. RESEARCH AND DEVELOPMENT

ABT Assciates, Inc. System Analysis, Program Development, and Cost-Effectiveness Modeling of Indian Education for the Bureau of Indian Affairs. Volume II, Education Systems Analysis and Programs Development. Cambridge, Mass.: ABT Associates, Inc., 1969.
ED 032 991. EDRS Price: MF-$1.00; HC-$11.05.

The objective of the analysis of the BIA education system is the identification and definition of the principal problems in the system so that programs to alleviate them may be planned, developed, tested, and implemented. This volume presents a systems analysis of education in BIA schools. Objectives, methodology, and findings are presented relative to education and the interaction of economic factors and the community with education. Alternative plans and programs are presented relative to the findings of the analysis. Two films, "Problems of American Education" and "Alternatives for American Indian Education," were developed concurrent to and in conjunction with this document. Volumes II, III, IV and V are all related and cover all phases of Indian Education.

---. Systems Analysis, Program Development, and Cost-Effectiveness Modeling of Indian Education for the Bureau of Indian Affairs. Volume III, Planning and Cost-Effectiveness Modeling for BIA Schools. Cambridge, Mass.: ABT Associates, Inc., 1969.
ED 032 992. EDRS Price: MF-$1.00; HC: Not available.

Nine models developed principally for use at the central level of the BIA in evaluating the costs and cost-effectiveness of alternative policies and programs are described in this document. The models are: (1) Population Projection Model, (2) Enrollment Projection Model, (3) Facilities Planning Model, (4) Economic Projection Model, (5) Facilities Location Model, (6) Personnel Projection Model, (7) Equipment Projection Model, (8) Finance Management Information System Model, and (9) School Investment Model. The function of the models is to assemble data in formats useful to planners.

---. Systems Analysis, Program Development, and Cost-Effectiveness Modeling of Indian Education for Bureau of Indian Affairs. Volume IV, Internal School Models. Cambridge, Mass.: ABT Associates, Inc., 1969.
ED 032 993. EDRS Price: MF-$1.25; HC-$13.85.

Presented in this document are models for planned changes in schools aimed at increasing student achievement and satisfaction. The four models, each presented in detail, are: (1) The School Process Model, (2) The Teacher Evaluation Model, (3) The Curriculum Evaluation Model, and (4) The Instructional Process Model. The models are complete and show all phases and related materials for each.

---. Systems Analysis, Program Development, and Cost Effectiveness Modeling of Indian Education for the Bureau of Indian Affairs, Volume V, Appendices. Cambridge, Mass.: ABT Associates, Inc., 1969.
ED 032 994. EDRS Price: MF-$1.00; HC: Not available.

Presented in this document are sample forms for interview information obtained from teachers, administrators, students, guidance counselors, and dormitory staff personnel in BIA schools; parents of Indian students; and community leaders. A classroom observation guide and checklists for dormitory and school facilities, curriculum and school services, and school atmosphere are included. Two educational planning games are presented which reflect teacher and student preferences and prioritites. A section of program descriptions includes the problems which a program seeks to alleviate and the rationale for the program with specific information on pilot programs in operation.

Baca, Sylvester A. The Rural Poor and EPDA. Paper presented at the American Vocational Association Annual Meeting, Boston, Mass., December 8, 1969.
ED 034 640. EDRS Price: MF-$0.25; HC-$0.55.

The author cites examples of rural poor in the Southwest and points out the disadvantages with which this group must cope. Exemplary projects developed in problem areas identified by the Bureau of Educational Personnel Development are indicated as a means of bringing about needed changes in school programs.

Bass, Willard P., Investigator. Research and Development Needs and Priorities for the Education of American Indians. Albuquerque, N.Mex.: Southwestern Cooperative Educational Laboratory, 1969.

Research needs concerning the education of American Indians are identified using three basic steps: (1) identifing major problems, (2) writing position papers on each problem, and (3) specifiying research and development needs by priorities. Two major questions are answered: (1) Where is the knowledge base broad enough, or where do gaps exist in the knowledge concerning the education of American Indians? (2) Since the knowledge base is adequate in particular areas, what activities can be developed and initiated concerning the education problems of the American Indians?

——, and Henry C. Burger. American Indians and Educational Laboratories. Albuquerque, N.Mex.: Southwestern Cooperative Educational Laboratory, 1967.
ED 014 369. EDRS Price: MF-$0.25; HC-$2.05.

The authors discuss the efforts of five regional educational laboratories directed toward solving some of the identified educational problems of the American Indian. Needs remaining to be met include technological development, compensatory innovation, subject coverage, cross-curltural sensitivity for teachers, information carryover, evaluation, separating education from ethnocentrism, and correlating school and home life.

Berry, Brewton. The Education of the Americans. A Survey of Literature. Columbus, Ohio: Ohio State University, Research Foundation, 1968.

ED 026 545. EDRS Price: MF-$0.75; HC-$8.90.

A review of the historical components of American Indian education was followed by an effort to identify in the literature specific problem areas accounting for the failure of formal educational systems imposed on the Indians. Investigated were: (1) the measurement of intelligence of Indians; (2) the impact of teachers and parents on the educational environment; (3) the effects of cultural deprivation; (4) cultural and language barriers; (5) the school environment; and (6) the Indian's self concept. The study contains an extensive bibliography.

Burger, Henry G., ed. Ethnics on Education: Report on a Conference of Spanish-Speaking, Amerindian, and Negro Cultural Leaders on Southwestern Teaching and Learning. Albuquerque, N.Mex.: Southwestern Cooperative Educational Laboratory, Inc., 1969.
ED 032 440. EDRS Price: MF-$0.25; HC-$2.20.

Ten leaders of Southwestern minority groups--Amerindians, Blacks, and Spanish-speaking--gathered to share their educational problems and discuss collective solutions to those problems. The conference report includes participants' thoughts on assimilation and integration, living conditions, curriculum, local school board control, and teacher education. Remedies to those educational problems are offered. Also included are a 54-item bibliography and brief biographies on the participating groups.

Cata, Juanita. The Navajo Social Studies Project. Albuquerque, N.Mex.: University of New Mexico, College of Education, 1968.
ED 024 346. EDRS Price: MF-$0.50; HC-$3.15.

The philosophy of this program, developed for the Bureau of Indian Affairs by the University of New Mexico, is discussed to aid the teacher in helping Navajo chilren view their own unique culture and the cultures about them. A design for a preschool teaching unit to familarize the student with the classroom and a first grade unit emphasizing differences between Navajo and Anglo familiar structures are presented.

Committee on Labor and Public Welfare. Indian Education: A National Tragedy--A National Challenge. 1969 Report of the Committee on Labor and Public Welfare, United States Senate, Made By Its Special Subcommittee on Indian Education. Washington, D.C.: the Committee, 1969.

Senate Resolution 165, 90th Congress, authorized an investigation into the education of Indian children. Subsequent resolutions extended the investigation, the results of which are synthesized in this report. Historical problems of the American Indian, effects of federal legislation, and failures of public schools are presented. Public school findings include the lack of Indian participation or control; coursework which rarely recognizes Indian history, culture, or language; and anti-Indian attitudes on the part of school administrators and teachers. Federal schools were found to be grossly underfinanced; academically deficient in performance, effectiveness, and quality of

instruction, guidance and couseling; and characterized by a rigid and impersonal environment. Recommendations were made in the areas of national policy and goals, administration of Indian education, the future of Federal schools, and the Federal role in relation to non-federal schools. Statistical data and tables are presented in the appendix.

Egermeier, John C. Project Vision: A Final Report. Stillwater, Okla.: Oklahoma State University, 1968.
ED 030 525. EDRS Price: MF-$0.25; HC-$1.35.

The objectives of Project Vision were to develop a program to encourage reading-improvement and stimulate interest in higher education and vocational information for students at Chilocco Indian Agricultural School, and to provide practice teaching experience to student teachers from Oklahoma State University. Activities undertaken to achieve the project's goals included: (1) identifying a supervisor for project activities; (2) identifying student teachers interested in teaching disadvantaged students and encouraging them to make school visits; (3) identifying high school students with high academic potentials and introducing them to University campus life; (4) establishing an 8-week accredited summer program at Chilocco aimed at involving student teachers with Indian students; (5) encouraging a one-week home visit by student teachers to acquaint them with the Chilocco culture; and (6) providing a reading improvement and vocational information center. An evaluation of each activity, details on the reading program, and reports of visits to Arizona, New Mexico, and the Northwest is provided.

Greenburg, Norman C. and Gilda M. Greenburg. Education of the American Indian in Today's World, An Interdisciplinary Approach for Teachers and Administrators. Dubuque, Iowa: William C. Brown Book Company, 1964.
ED 013 123. EDRS Price: Not available from EDRS.

The authors present a concise interdisciplanary overview of American Indian Education, including an historical background, cultural practices and value systems, a description of the education of Indians, an example of Indian education among the Navajos, and a selected list of resource materials. In order to provide effective Indian education for the Indian, teachers, administrators, and those working in the field of education must have a knowledge of Indian environment, values, and customs. An education program for Indian adults is an absolute necessity.

Lindemuth, Robert G. Indian Eduation. Annual Report, 1967-1968. Olympia, Washington: Washington State Office of Public Instruction, 1968.
ED 027 102. EDRS Price: MF-$0.25; HC-$1.75.

The annual report of the Indian Education Program of the State of Washington provides a breakdown of expenditures and distribution of Johnson-O'Malley and discusses several programs underway to meet the needs of Indian students. Among these is a plan to provide sensitivity training to teachers and teachers' aides with emphasis on providing opportunities for Indian children to take pride in their culture and background and to develop in a well adjusted manner. Other educational, cultural, and social programs are discussed, and recommendations presented for providing equal opportunities for Indian children. Tables and illustrations are included in the report.

Maine State Department of Education. Indian Education in Maine. Augusta: the Department, 1969.
ED 032 995. EDRS Price: MF-$0.25; HC-$0.50.

This report provides the present status of the Maine Indian education program. Information is provided on the number of schools, school enrollment for the 1969-70 school year, characteristics of the teaching staff, educational improvements over the past three years, special programs in operation, legislation effecting the financial program, and higher education opportunities for Indian students.

Northeastern State College. A Program for the Improvement of Education Opportunity for Bilingual (Cherokee Indian) Children. Tahlequah, Okla.: the College, 1969.

This program is concerned with improving the educational opportunity for bilinqual Cherokee Indian children through the development of appropriate techniques and methods of instruction. The plan calls for the retraining of 26 elementary public school teachers now teaching in school systems with significant enrollments of Cherokee children. In addition to the classroom teachers, the college will train bilingual teacher aides to help pupils who do not effectively understand the English language.

Northern Montana College. An EPDA Project To Prepare Graduate Teachers and Undergraduate Teacher Aides To Educate American Indian Children. A Proposal. Harve, Mont.: the College, 1969.
ED 032 279. EDRS Price: MF-$0.25; HC-$1.00.

The proposed program would provide a three-year coordinated program of summer institutes and school-year inservice training programs to prepare graduate teachers and undergraduate Indian teacher aides to perform highly specialized roles in the education of Indian children. The training program will be correlated and, where appropriate, both graduates and aides will be involved in common training sessions with the aides serving as cultural tutors for the graduate teachers, some of whom may be Indian. Teachers completing this course will receive a Master of Science in Elementary Teacher Education. Indian teacher aides will receive Service Aide and then Instructional Aide certificates and may apply the experience as one year's college credit in an undergraduate teacher education program.

Ohannessian, Sirarpi. The Study of the Problems of Teaching English to American Indians, Report and Recommendations. Washington, D.C.: Center for Applied Linguistics, 1967. Publisher's Price: $1.25; Center for Applied Linguistics, 1717 Massachusetts Avenue, N.W., Washington, D.C. 20036.
ED 014 727. EDRS Price: MF-$0.25; HC-$2.40.

The purpose of the study was to assess the learning and teaching of English in elementary and secondary BIA schools as well as in adult education programs and selected public schools enrolling Indian students. Problem areas

studied were: (1) administrative aspects of boarding and day schools; (2) the performance, preparation, recruitment, and retraining of teachers; (3) the performance of students; and (4) instructional materials. Recommendations include: the institution of an independent national advisory council on Indian education; a reexamination of patterns of schooling for Indian students; special preparation, recruitment, and retraining of personnel; and research projects.

Ortiz, Alfonso. Project Head Start in an Indian Community. Chicago: University of Chicago, 1965.
ED 014 329. EDRS Price: MF-$0.50; HC-$3.60.

This report explores the influence of historical, social, and cultural factors upon the early learning porcess of San Juan Indian children as related to the conduct of Head Start Programs. Included in the report are research data gathered by the author and recommendations based on interviews with tribal leaders, parents, teachers, and a clergyman. Those recommendations include emphasis upon tribal sponsorship, longer duration of programs, teachers trained in understanding Indians, Indian materials and audiovisual aids, English, provision for slow learners, extra-tribal social activities, and unanimous participation of tribal children. Future studies should be based on cultural background information contained in this report.

Smith, Anne M. Indian Education in New Mexico. Albuquerque, N.Mex.: University of New Mexico, Division of Government Research, 1968.
Publisher's Price: $0.50; Publications Number 77. Division of Research, Department of Political Science, University of New Mexico, Albuquerque, New Mexico.
ED 025 345. EDRS Price: Not available from EDRS.

The author reports on the educational conditions of Indian children in New Mexico Public Schools and offers recommendations to help decrease the drop out rates and raise the low level of achievement of Indian children. Recommendations include increasing Johnson-O'Malley funds for Indian students and inclusion of courses in linguistics in schools of education to prepare teachers to teach English as a second language.

U. S. Office of Education. "The Teacher of Students from Low-Income Families. II. The American Indian." The Education Professions. A Report on the People Who Serve Out Schools and Colleges--1968 As Required by the Education Professions Development Act. Washington, D.C.: the Office. pp. 111-121.

Chapter 11 provides background information on the education of Indian children and youth; discusses the training of educational personnel, and offers suggestions for meeting the needs of Indian children. Chapter 12 discusses "The Bilingual American."

Young, Robert W. English as a Second Language for Navajos. An Overview of Certain Cultural and Linguistic Factors. Albuquerque, N. Mex.: Bureau of Indian Affairs, 1968.

ED 021 655. EDRS Price: MF-$0.75; HC-$8.75.

This essay discusses the need to develop special teaching materials and techniques closely adapted to specific, identified problem areas. Cross-cultural training for those who teach English to Navajo children is necessary because many concepts are not shared by both English and Navajo cultures. By distinquishing areas of divergence between the two languages, a framework is presented for the development of instructional materials and techniques, and teacher training to specifically meet the needs of the Navajo student of English.

2. TEACHER AIDE PROGRAMS

Avco Economic Systems Corp. The Preparation of BIA Teacher and Dormitory Aides. Volume I. Washington, D.C.: the Corporation, 1968.
ED 031 330. EDRS Price: MF-$1.00; HC-$12.50.

The purposes and objectives of teacher aides and their recruitment, selection, and preparation are presented in the first of a three-volume publication designed to aid BIA supervisory personnel. The document is the result of four teacher aide workshops for BIA personnel conducted during the 1967-68 academic year. A bibliography, a selected reading list, and workshop agenda are included.

---. The Preparation of BIA Teacher and Dormitory Aides. Volume II. Related Readings. Washington, D.C.: the Corporation, 1968.
ED 031 329. EDRS Price: MF-$0.75; HC-$8.10.

The second of a three-volume publication includes items from literature which can be helpful in strengthening teacher aide pre- and inservice training programs for BIA personnel. Readings include: discussion of purposes and objectives of aides; program descriptions; job descriptions; list of activities related to teacher aides; and analysis of special problems of slow learners, under achievers, mentally retarded children and programmed instruction.

---. The Preparation of BIA Teacher and Dormitory Aides. Volume III, Contributions of Workshop Participants. Washington, D.C.: the Corporation, 1968.
ED 031 342. EDRS Price: MF-$0.50; HC-$6.00.

Volume III is designed to aid Bureau of Indian Affairs personnel in training teacher aides and dormitory aides. The purposes and objectives of teacher aide recruitment, selection, and preparation as seen by workshop participants are presented. Participant contributions on such topics as course content, program administration, and exceptional children, innovation in education, Indian culture, and the role of guidance in education for Indian youth are synthesized.

Steere, Caryl, and others. Indian Teacher Aide Handbook. Tempe, Ariz.: Arizona State University, 1965.

A syllabus for training teacher aides for preschool programs on Indian reservations is offered. Discussed are rationale, methods for understanding young

children in terms of guidance and learning patterns, program planning, and direction on the use of audiovisual material.

Thomas, Hadley A. The Teacher Aide Program. Tuba City, Ariz.: Tuba City Elementary School, 1968.
ED 027 996. EDRS Price: MF-$0.25; HC-$1.10.

This document discusses specific teacher aide duties and training procedures in the Tuba City Elementary School.

3. ORIENTATION PROGRAMS

Crawford, Dean A., and others. Minnesota Chippewa Indians, A Handbook for Teachers. St. Paul, Minn.: Upper Midwest Regional Educational Laboratory, Inc., 1967.
ED 017 383. EDRS Price: MF-$0.50; HC-$5.80.

This booklet was written primarily for elementary and secondary teachers who need to learn more about the Chippewa Indian pupils of northern Minnesota. It includes information on the characteristics of culturally disadvantaged pupils, Chippewa characteristics, attitudes concerning Indian Education, and suggestions for teachers of Indian children. An annotated list of teaching materials, bibliographical reference section, and a list of higher education opportunities for Indian children are provided.

Boyce, George A. Alcohol and American Indian Students. Washington, D.C.: Bureau of Indian Affairs, 1965.
ED 023 520. EDRS Price: MF-$0.25; HC-$2.35.

This document was prepared for the Bureau of Indian Affairs schools to be used primarily as a curriculum guide for teachers and administrators to acquaint students and teachers with the consequences of excessive alcholic consumption and the social concepts of alcohol outside Indian cultural experiences. It contains suggested activities of education and individual students in dealing with the problem of alchololism.

Bureau of Indian Affairs. Helpful Hints for New BIA Teachers. Window Rock, Ariz.: Bureau of Indian Affairs (Dept. of the Interior), 1969.
ED 034 601. EDRS Price: MF-$0.25; HC-$2.80.

This teacher orientation guide offers beginning teachers of Navajo children in BIA schools some indications of what to expect of their students. Characteristics of students and situations are presented for elementary and secondary grades. The importance of understanding cultural differences is stressed through descriptions of student attitudes and feelings. Lesson plans are suggested and reading programs utilizing English as a second language are discussed.

Logan, Eunice, and Dorothy Nadeau Johnson. We Teach in Alaska. Juneau: Bureau of Indian Affairs, Juneau Area Office. 1965.

This handbook supplies the new teacher with orientation and general information on teaching in Bureau of Indian Affairs schools in Alaska. It is a general handbook designed to help the teacher in school administration, classroom organization, village relationships, and Artic and sub-artic living. Included is information on curriculum planning, school management, inservice training, and other educational services offered by the area office for its teachers and students.

Lopez, Rebecca. "Understanding--Santo Domingo's RX for the 'Cultural Shock.'" New Mexico School Review, 1967.
ED 016 554. EDRS Price: MF-$0.25; HC-$0.30.

A continuing orientation program was initiated in Santo Domingo to familiarize its elementary school teachers with the life, customs, beliefs, and culture of the school's 720 Indian students. The program was developed through an interdisciplinary approach drawing heavily upon the works of outstanding anthropologists, historians, educators, sociologists, and linguistic authorities.

Poehlman, C. H., and others. The Problem of Aiding Today's Indian Teen Age Student to be Prepared for Tomorrow. Carson City, Nev.: Nevada State Department of Education, 1964.
ED 010 749. EDRS Price: MF-$0.25; HC-$0.45.

Problems involved with teaching Indian students in public schools are discussed in this paper. These problems are defined and methods for teaching these students are suggested.

Smith, Philip D., and John H. Marean. English as a Second Language and a Technique for Teaching Science. Carson City, Nev.: Nevada State Department of Education, 1966.
ED 010 748. EDRS Price: MF-$0.25; HC-$1.15.

Two speeches delivered at the annual seminar "Problems in Indian Education" are presented in this document. The first discusses the phonology of the English language, learning theories, vocabulary development, and Indian language fluency. The second discusses vocabulary problems involved in teaching science to Indian students and suggests a method for teaching science.

Wingate High School. Navajo Area Orientation. Ft. Wingate, N. Mex.: the School, 1968.

The 1968 guide provided Navajo area orientation for new teachers at Wingate High School. Included are speeches on "Indian Culture and Society--Background for Educators," "The Indian Problem," and "Navajo Indian Health Program." Disucussions include Navajo culture, guidance programs, and teaching English as a second language.

---. Navajo Area Orientation Program. Ft. Wingate, N. Mex.: the School, 1969.

The orientation program was designed to help the new teacher better understand the students with whom they will work. Presented in the program are Navajo area educational goals, orientation objectives, daily schedules and programs, and a list of orientation staff and school personnel.

4. WORKSHOPS AND INSTITUTES

Alaska Rural School Project. Institute for Training of Teachers for Alaska's Rural Schools. College, Alaska: University of Alaska, 1969.

This prospectus describes a 1969 summer institute to train teachers to teach in the rural schools of Alaska. The objectives of the Institute, sponsored by the Ford Foundation, include the preparation of new teachers with the techniques, insight, and attitudes necessary for successful teaching in the culturally atypical surroundings of bush Alaska; and augmentation of summer institute training through the development and dissemination of special teaching techniques and materials appropriate to the Alaskan village environment. Included are eligibility requirements, program overview, living accomodation, stipends, and application information.

Ammons, Medline, and others. A Navajo Teacher-Aide Guide. Chuska, N. Mex.: Bureau of Indian Affairs and Arizona Western College, 1969.

This guidebook was prepared by participants who attended a 1969 BIA workshop designed to acquaint teachers and prospective Navajo teacher aides with each other and to examine problems of Navajo acculturation and the processes of human relations. The guidebook discusses the role of the students and teachers and parents, and discusses the role of aides in and out of the classroom.

Arizona State University. New Horizons for Indian Education. Annual American Indian Education Conference (9th, Arizona State University, March 22-23, 1968). Tempe, Ariz.: the University, Bureau of Educational Research and Services, 1968.
ED 027 981. EDRS Price: MF-$0.25; HC-$2.45.

This conference report offers suggestions for alleviating cultural problems that make it difficult for Indian students to adapt to an alien school system. Suggestions include adoption of texts stressing Indian culture, increased involvement of Indian parents in school functions, full participation by rural schools in available state and federal programs, and increased emphasis by colleges and universities on Indian culture in teacher preparation courses.

Bureau of Indian Affairs. Instructional Service Center. Washington, D.C.: the Bureau, Division of Instructional Service, 1969.

Described in this booklet is the Instructional Service Center, established at Brigham City Utah, in June 1968 to help meet the demand for more and better

educational service and leadership within the Bureau of Indian Affairs. The center provides training assistance and coordination of staff preparation programs. An overview of ISC services including its origin and development, facilities, basic philosophy, goals, training services, and BIA educational projects is presented in the booklet.

Edington, Everett D., and Phillip Hocker, eds. Development of Vocational Educational Programs for American Indians, Las Cruces, N. Mex.: ERIC Clearinghouse on Rural Education and Small Schools, 1969. ED 031 614. EDRS Price: MF-$0.25; HC-$2.85.

This conference report contains a brief summary of presentations given at an institute to encourage the development of more vocational educational programs for the American Indians. Included are committee reports and the recommendations derived from the institute. Some recommendations call for involvement of the Indian in the determination of his educational needs; involvement of teacher-training institutions in better teacher training efforts; retraining of teachers; cooperation between education agencies; and strengthening of vocational-technical education.

Harvey, Gina P. English As a Second Language on the Navajo Reservation--A Teacher-Training Program. Window Rock, Ariz.: Navajo Area Education Office, 1969.

This report discusses the efforts of the Navajo Area Education Office to develop a long-range program of continous inservice training in teaching English as a Second Language for instruction staffs in classes with multi-ethnic backgrounds. Implemented by Colorado State University, the program serves as a model for off-campus, inservice training in the Four Corners Area of Colorado, Utah, New Mexico, and Arizona. The course may be taken for graduate resident credit toward the master's degree.

Idaho State Department of Education. There's An Indian in Your Classroom. A Guide for Teachers. Boise: the Department, 1968. ED 030 331. EDRS Price: MF-$0.75; HC-$6.55.

This publication grew out of a series of workshops held at the Idaho State University campus in response to many requests from teachers, interested individuals, organizations, and schools both from Idaho and other states, for written materials that might be useful in the instruction of Indian students. The guide presents general information about geographic location of reservations, areas and groups; major problems of Indian education; and various instructional techniques designed to aid students in their adjustment to the classroom. A unit on the Indian includes maps, Indian literature, lists of prominent Indians (past and present), and a bibliography for further reading for students and teachers.

Navajo Tribe Education Committee. Teaching of English to Navajo Children. Annual Conference on Navajo Education (4th, University of New Mexico, January 22-25, 1961). Window Rock, Ariz.: the Committee, 1961.

ED 021 667. EDRS Price: MF-$0.50; HC-$3.50.

This document reports on the 4th annual conference on Navajo education and includes formal addresses, panel discussions, and workshop discussions and recommendations on problems encountered in teaching English to Navajo stuents. Recommendations made by the workshop groups were the need for educators to further familarize themselves with Navajo culture and the need for prospective teachers of Navajo chilren to have specialized training.

Nix, Elmer. Keys to Indian Education. Tempe, Ariz.: Arizona State University, College of Education, 1962.
ED 017 349. EDRS Price: MF-$0.25; HC-$2.65.

The objective of the 1962 Summer Indian Education Workshop at Arizona State University was to provide an opportuntunity for teachers, counselors, school administrators, and others to learn more about educating Indian youth. Each participant selected one of the following areas for depth study: (1) teaching English as a second language, (2) guidance and the Indian child, (3) cultural problems in Indian education, and (4) adminstering the Indian education program. For each of these four areas principles of Indian education were developed and summarized and serve as the body of this document.

Northern Arizona University. BIA Workshop 69. Final Report. Flagstaff, Ariz.: the University, 1969.

The final report of the second annual workshop conducted by Northern Arizona University in cooperation with the Bureau of Indian Affairs for educators who work with Indian children is a composite account of workshop programs as described in reports from each of the cooperating universities--Central Washington State College, Utah State University, and the University of South Dakota. Workshop objectives and activities, the instructional environment, evaluation instruments and results, and roles of participants and staff make up the contents of this document. An accompanying 79 page addenda entitled "Data" offers statistical analysis of the workshop.

Osborn, Lynn R. "Speech Communication and the American High School Student." The Speech Teacher, 17:38-43; January 1968.
ED 018 425. EDRS Price: MF-$0.25; HC-$0.45.

A 5-day conference, cosponsored by Kansas University's Communication Research Center and South Dakota University's Institute for Indian Studies, was held in May, 1967 to discuss the teaching of speech communication to American Indian high school students. This report contains three position statements drafted by the conferees, dealing with a recommended program of speaking and listening training for Indian students; a recommended program of teacher preparation, including a suggested 4-year course of study with a minimum of 126 semester hours; and selected major problems relevant to speech communication needs of American Indian high school students.

Paskewitz, Daniel, and Matthew Stark. Project Awareness, University-American Indian Educational Enrichment and Vocational Motivation Program. Annual Report. St. Paul, Minn.: University of Minnesota, 1967.
ED 024 495. EDRS Price: MF-$0.25; HC-$2.45.

Fifteen University of Minnesota volunteers spent the summer of 1967 working with Chippewa Indian youngsters, grades 1-12, on the White Earth Reservation in northern Minnesota. This fifth annual report contains overviews of the four previous summer programs, descriptions of volunteer training procedures, enrichment and vocational motivation activities, and proposed activities for the continuation of the program in 1968. Included are references and lists of materials used during the program.

Pettit, John W., and others. "Special Needs of the Alaska Native Learner." Teacher Orientation and Supervisor's In-Service Workshop, Mt. Edgecumbe, Alaska, August 14-18, 1967. Mt. Edgecumbe: Mt. Edgecumbe School, 1967.

The authors report on a 1967 workshop designed to serve dual purposes, i.e., a basic workshop for the preservice education of new teachers and an administrative workshop for formulating policy and procedure. Topics for the preservice section include employment in Federal service, life in a different physical and social environment, special problems, and special demands. The objectives of the administrative workshop were to explore problems of curriculum, budget, hiring new teachers, and helping teachers, and maintaining an up-to-date educational program. Included are reports on discussion groups, addresses by several speakers, a list of workshop participants, and a workshop evaluation.

Poston, William K. Jr., ed. Teaching Indian Pupils in Public Schools. Proceedings of a Seminar, April 27-May 2, 1967. Mesa, Ariz.: Mesa Public Schools, 1967.
ED 021 664. EDRS Price: MF-$0.50; HC-$3.55.

Proceedings of a seminar held to aid teachers, administrators, and educational leaders in understanding and working with Indian children are reported. Difficulties encountered by Indian pupils in a social-academic adjustment are presented in addition to an historical background of the Indian community. Discussions include the need for better community and parent-school relations, attendence problems, objectives in enrolling Indian puupils in public schools, and the need for Indian students to face success. A brief summary and a list of seminar participants are included.

Potts, Alfred M. II, and Mamie Sizemore. Developing Curriculum for Indian Children. Alamosa, Colo.: Adams State College, 1964.
ED 012 188. EDRS Price: MF-$0.75; HC-$7.15.

This workshop report was prepared as a guide for teachers of Indian children in the Four Corners area of Arizona, Colorado, New Mexico and Utah. The stated purposes of the report are to provide teachers with insight into problems of educating Indian children and to provide knowledge of their different cultural backgrounds, learning and behavior problems, and values.

Methods for teaching selected subject matter and problems of intelligence and achievement testing are described. Bibliographies, references, and teaching aids are included.

Sizemore, Mamie, and others. Colorado Indian Education Workshop Papers. Alamosa, Colo.: Adams State College, 1964.
ED 012 193. EDRS Price: MF-$0.50; HC-$4.15.

This is a collection of articles written by teachers attending the Colorado Indian Education workshop. The authors are concerned with the problems of social, cultural, moral, emotional, and intellectual development of bilingual-bicultural children, as a curriculum is developed to correlate with their social and cultural environment.

Southeastern State College. Constructive Re-education of Disadvantaged Indian Youth. A Guidance Institute for Indian School Personnel. Durant, Okla.: the College, 1968.

This publication described the 1968 Guidance Institute for Indian School Personnel. The Institute was designed to provide inservice, college-connected educational training for teachers, instructional aides, night attendants, and institutional employees of BIA boarding schools and other child-care institutions in Oklahoma. The Institute provides a situation in which participants gain experience and skills in democratic and group processes; and provides an opportunity for enrollees to undertake course work leading toward professional preparation for institutional work and toward degree status. Reports of previous institutes are available from Southeastern State College. Those reports are: "New Trends for Institutional Workers, A Guidance Workshop in Character Education," 1963; "The Individual Child and His Culture: A Guidance Workshop for Institutional Workers," 1964; and "Youth Development and Social Control: A Guidance Institute for Indian School Personnel," 1966.

Stout, Irving W. Workshop Report on Parent-Community Involvement. Tempe, Ariz.: Arizona State University, 1969.
ED 032 165. EDRS Price: MF-$0.50; HC-$5.80.

An inservice workshop on parent-community involvement in the schools was conducted for principals, education specialists, and superintendents on the Navajo Indian Reservation. Members of the workshop set up and reported on experimental parent-community involvement programs developed for their respective schools. The reports consists of two sections: (1) each member's unedited report of his program; (2) lists of suggestions for school personnel and school board members for involving parents and the community in the schools.

U. S. Office of Education. A Pride of Lions. America's Cultural Communities and the Preparation of Teachers. Washington, D.C.: the Office, Tri-University Project in Elementary Education, 1968.
ED 029 869. EDRS Price: MF-$1.50; HC-$18.85.

This document reports on a two-day conference held in 1968 in which representatives from 12 communities (black, Navajo, Appalachian, and migrant farm workers) who had experience with trying to influence school policy and teacher training confronted elementary teachers, teacher educators, and representatives from the U.S. Office of Education. The theme of the conference speeches were the power structure of educational systems, the power of communities to influence what and how teachers teach, the powerless communities, and suggestions for change in teaching and teacher education in behavioral science, social science, and English. Each speech was followed by group discussions. The conference report concludes with a response from the Office of Education and an account of the participants' attempt to vote on resolutions submitted by community representatives.

Vontress, Clemont E. Cultural Differences: Implications for Counseling. Paper presented at American Personnel and Guidance Association Convention, April 7-11, 1968, Detroit, Michigan.
ED 023 105. EDRS Price: MF-$0.25; HC-$1.10.

Changes in counselor training and inservice education of counselors so that counselors can bridge the cultural barriers of American Indians, Appalachian Whites, Spanish Americans, and American Negros are the topics of a speech presented during the American Personnel and Guidance Association Convention at Detroit, Michigan in 1968.

Willey, Darrell S. An Interdisciplinary Institute for the In-Service Training of Teachers and Other School Personnel To Accelerate the School Acceptance of Indian, Negro, and Spanish-Speaking Pupils of the Southwest. Interim Report No. 2. University Park, N. Mex.: New Mexico State University, 1966.

This is a report of a survey conducted in conjunction with an interdisciplinary institute at New Mexico State University to determine perceptions and attitudes of community members and school personnel in the provision of equality of educational opportunity for Anglo, Spanish-American and Indian children in Aztec and Tularosa, New Mexico. Survey data, graphs, and a bibliography are included.

---. An Interdisciplinary Institute for the Inservice Training of Teachers and Other School Personnel To Accelerate the School Acceptance of Indian, Negro, and Spanish-Speaking Pupils of the Southwest. Interim Report No. 3. University Park, N. Mex.: New Mexico State University, 1967.
ED 015 795. EDRS Price: MF-$0.25; HC-$1.15.

This third report in a series of four is concerned with an exploratory assessment of the educational opportunity offered by school systems serving two multicultural communities.

5. BIBLIOGRAPHIES

Caskey, Owen L., and Jimmy Hodges, comps. A Resource and Reference: Bibliography on Teaching and Counseling the Bilinqual Student. Lubbock, Tex.: Texas Technological College, School of Education, 1968.
ED 032 966. EDRS Price: MF-$0.25; HC: Not avialble from EDRS.

The purpose of this bibliography is to provide extensive references on the teaching and counseling of bilingual students. Included are 733 selected references published between 1914-1967 on literature dealing with Indian and Mexican-American children.

Durovich, Anna, comp. Indian Education--Bibliography. Washington, D.C.: Bureau of Indian Affairs, 1967.
ED 023 518. EDRS Price: MF-$0.25; HC-$0.75.

One hundred and fifty-nine books and articles published between 1928 and 1966 are listed in this bibliography. The major portion of this document is devoted to Indian education and cultural characteristics although some publications on vocational interest and achievement are included.

Idaho State Department of Education. Books About Indians and Reference Materials. Boise: the Department, 1968.
ED 030 531. EDRS Price: MF-$0.25; HC-$1.20.

This bibliography is designed primarly for persons responsible for the development of school libraries and classroom collections. The bibliography gives particular attention to regional materials which are seldom listed by most standard selection aids. The entries include printed materials ranging from children's books and graded instructional series to teacher guides and quarterly publications, and a list of publishers of nonprint materials--filmstrips and films.

Selby, Suzanne R., comp. Bibliography on Materials in the Field of Indian Education. (Title Supplied). Saskatoon, Canada: University of Sachatchewan, Institute for Northern Studies, 1968.
ED 026 180. EDRS Price: MF-$0.50; HC-$5.60.

The major portion of this bibliography deals with Indian education. To further an understanding of cultural differences, materials concerning anthropology, economic and community development, teaching English as a second language, teacher education, and cultural change are also included. The bibliography prepared for teachers and students interested in education of children of Indian and Eskimo ancestry, contains 105 books, articles, and pamphlets published between 1956 and 1968.

Sheldon, Dorothy L., and Victoria J. Sitter. A Selective Bibliography of American Indian Literature, History, and Culture. The General College Studies, University of Minnesota, Vol. V, Number 3. Minneapolis, University of Minnesota, General College, 1968.
ED 030 526. EDRS Price: MF-$0.25; HC-$1.10.

In this annotated bibliography over 160 books, published between 1825 and 1967, dealing with American Indian Literature, history, and culture are presented for teachers and students of American Indian Culture. The bibliography is divided into content areas, including: (1) literature written by Indians or taken directly from oral tradition; (2) autobiobraphy and biography; (3) fiction with an Indian subject; (4) art; (5) history; and (6) general which includes texts on anthropology and culture.

Thompson, Hildegard. Education for Cross-Cultural Enrichment, Selected Articles from Indian Education 1952-64. Washington, D.C.: Bureau of Indian Affairs, 1964. Available from: Publisher's Service, Haskell Institute, Lawrence, Kansas 66044; $1.30.
ED 021 654. EDRS Price: MF-$1.25; HC-$15.35.

This bibliography, comprised of 151 articles dating from 1952 to 1964, is the third volume of selected articles from "Indian Education," a semi-monthly field letter published by the Bureau of Indian Affairs. The articles cover a wide range of elements affecting Indian educational attainment including cultural factors in Indian education, educational philosophy for Indian schools, research in Indian education, upgrading Indian education, designs for quality teaching, teaching English t Indian students, and inservice education programs.

University of Minnesota. An Annotated Bibliography of Selected Materials Collected and Reviewed Cooperatively by the University of Minnesota, the State Department of Education, the Minnesota Indian Education Committee in Conjuction with other Members of the Indian Community to be Made Available Under Public Law 89-10 Title II. Minneapolis, Minn.: the University, 1969.
ED 032 970. EDRS Price: MF-$0.25; HC-$1.50.

A total of 202 entries published in the 1950's and 1960's comprise this annotated bibliography. Listings are divided into categories which include nonfiction books, bibliography and fiction books, recordings, filmstrips, films, and professional education books. In addition, the bibliography cites learning materials developed by Indians working with the Rough Rock Demonstration School in Arizona. Pricing information is given and grade level is included when applicable.

6. INDEX TO JOURNALS OF AMERICAN INDIAN EDUCATION

Abbott, Jan. "The Teaching of Greetings." Journal of American Indian Education, 2:25-29; May 1963.

Teaching techniques and a sample lesson are included in this guide to teaching everyday greetings to non-English speaking students.

Arizona State University, Committee on Indian Education. "Indian Education at Arizona State University." Journal of American Indian Education, 1:24-27; Jan. 1962.

A summary of the three facets of the Indian Education Program at Arizona State University: (1) teacher preparation; (2) research; and (3) services to interested agencies is presented.

Evvard, Evelyn, and Robert R. Weaver, Jr. "Testing: Some Implications of Counselors and Teachers." Journal of American Indian Education, 5:-15-17; May 1966.

This article discusses the results and conclusions of a testing program, and the implications for both counselors and teachers.

Fearn, Leif. "Portable, Closed-Circuit Television as a Vehicle for Teaching English." Journal of American Indian Education, 5:26-27; May 1966.

The author summarizes the benefits of television in teaching English to Navajo students.

Harris, Mrs. Fred R., and Leon H. Ginsberg. "Project Peace Pipe: Indian Youth Pre-Trained for Peace Corps Duty." Journal of American Indian Education, 7:21-26; January 1968.

A cultural enrichment program is emphasized in this outline of a special Peace Corps training project for Indian volunteers.

Holm, Wayne. "Let It Never Be Said...." Journal of American Indian Education, 4:6-9; October 1964.

A plea is made for the BIA to develop materials for teachers to use in teaching oral English to Navajo children.

Loomis, Charlotte Ann. Index to the Journal of American Indian Education Vol. 1, No. 1 - Vol 8, No. 1. Las Cruces, New Mexico: New Mexico State University, ERIC Clearinghouse on Rural Education and Small Schools. 1969.

Articles that appear in the Journal of American Indian Education Vol. 1 (June 1961) through Vol. 8 (October 1968) are annotated in this index. The publication is divided into three parts: (1) annotations listed in order of appearance in JAIE by volume, number, and page; (2) author index; and (3) subject index. Articles appearing in AJIE cover all phases of education for the American Indian.

Meador, Bruce. "The Pupil As a Person." Journal of American Indian Education, 4:17-22; January 1965.

Meador discusses several factors which a teacher must consider when planning curriculum.

Osborn, Lynn R. "Teachers Tackle Speech Problems of Secondary Indian Pupils." Journal of American Indian Education, 7:19-21; October 1967.

The author summarizes a six-week workshop for teachers of Indian students. Emphasis is placed on the problems encountered in speech education with Indians.

---. "A Speaking and Listening Program." Journal of American Indian Education, 7:21-24; October 1967.

Methods of teaching speech to Indian students are outlined.

---. "The Eskimo Storyteller: A Responsible Communication Role." Journal of American Indian Education, 8:13-16; October 1968.

The training and responsibilities of the Eskimo storyteller in linking the generations by the spoken word are given. A bibliography is included.

Renaud, Andre. "Acceleration of Socio-Cultural Adjustment and Change in Northern Communities." Journal of American Indian Education, 3:11-14; January 1964.

This article describes the need for a teacher-training program which develops attitudes in cultural change and basic anthropological concepts. It includes a short resume of the courses offered.

Shipley, Alice M. "I Taught 'Related Subjects' to the Special Navahos." Journal of American Indian Education, 3:19-21; January 1964.

The author outlines a method for teaching English to non-English speaking students in a vocational education program.

Stone, Veda. "The Indian Child in the Classroom." Journal of American Indian Education, 3:13-19; May 1964.

This article describes a teacher's responsibility to understand the disadvantages of the Indian students whom he teaches. A bibliography is included.

This publication was prepared pursuant to a contract with the U.S. Department of Health, Education, and Welfare, Office of Education; Contract number OEC-0-8-080490-3706-(010). Contractors undertaking such projects under Government sponsorship are encouraged to express their judgment in professional and technical matters. Points of view or opinions do not, therefore, necessarily represent official Office of Education position or policy.